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## WEEKLY REVIEW.

—THE Women's Christian Temperance Union of America at their recent meeting protested against the demoralizing reports of prize-fights in the public prints. The *N. Y. Independent* says :—

It ought to be illegal to report full accounts of contests in which it is unlawful to take part, and which it is unlawful to attend. We would say the same of publishing accounts of the betting at horse races. Every account of the betting encourages the bettors.

—THE following is from the same :—

It is a curious case of conscientiousness that has made its appearance in Dubuque, Iowa. The ladies connected with the management of the Iowa Home of the Friendless have been in the habit of having a great ball every year, to raise money for their institution. This year, owing to a series of revival meetings in the city, the date of the ball was postponed until it was expected that the meetings would be concluded. As the meetings, however, were to continue, and the excitement of the coming ball was distracting the attention of the young people, several of the clergymen offered to canvass for money for the Home, if the ball should be given up, and expressed the opinion that a larger amount would thus be raised. No notice was taken of this offer. Then a number of ladies, some of them interested in the Home, offered to give it a thousand dollars on the same condition, this being a considerably larger sum than the ball usually netted. The ladies in charge have declined the offer after, they say, earnest and prayerful deliberation.

This case deserves to be had in remembrance. These charity balls, concerts, theatrical performances and the like have a great charm for some who are worldly in their tastes but are troubled with a conscience that does not let them indulge their tastes except there be a veil of piety thrown over the transaction. There is a special enjoyment when the gratification of one's tastes is combined with the exercise of charity toward the friendless. The story of this charity ball at Dubuque shows that from year to year the good people had been spending the night in dancing professedly that the poor and needy might be supplied, whereas it turned out that this last was not the end at all.

—SIR DINSHAW MANOCKJEE PETIT has given the Hydralic Press, valued at three lakhs, to Government in exchange for the Elphinstone College building and grounds, which he will convey to Government for the much talked of Polytechnic or Victoria Jubilee Technical Institute. It is said that the building designed for the Governments Press will be appropriated to the use of the College.

—THERE was a fête given to the European Pensioners on Saturday at the Town-Hall. Even this occasion was thought suitable for a dancing party. The Pensioners are well advanced in years, and the dancing must have been done by others. There was tea for the women and children, and a hearty dinner with choice wines for the men. Those who are best acquainted with European pensioners resident in the Home and in the town, have the idea that it is best for them to forget their old taste for stimulants. With many of them it is the condition of life.

—THE facility with which Natives of this country commit suicide is exemplified in two cases reported one day this week. A Marwadi servant was scolded by his master for idleness; a clerk was reproached by his relatives for keeping bad company; both drowned themselves. Spite has much to do with these suicides; the idea is that the parties who provoked them, will be made to suffer for having caused their death.

—THE Duke and Duchess of Connaught were present at the prize distribution of the school children under the care of the Scotch Mission in Poona, superintended by the Misses Bernard.

The report read by the Rev. Mr. Henderson, Chaplain of the Church of Scotland, showed the various kinds of work undertaken by the Mission. It supports eight girls' schools, including an orphanage and training school for teachers. Work among the women and children in private houses. Night schools for boys employed during the day, and a Medical Mission to women established a year ago by Miss L. Bernard, M. B., of London, who treats at her dispensary in the City of Poona from 200 to 300 cases of suffering a month, attendance at a short religious service being the only payment required from the patients.

His Royal Highness made a gracious speech and Her Royal Highness distributed the prizes.

—HERE is a fact for Canon Taylor. In Assam, a man professing to be a Brahmin became a convert to Islam and was allowed to have a wife from one of the best families. Afterwards it was discovered that he was a Mahomedan of an obscure family who had professed to be a convert from Hinduism to better his condition.

—A TELEGRAM from Rome informs us that 20,000 persons were assembled at St. Peter's on occasion of the Mass celebrated by the Pope at his Jubilee, and that they gave hearty cheers for the Pope and for King Humbert, an association of names somewhat distasteful to the former, we suppose.

—THE *World* says that the Church of England has become so comprehensive, that her limits are now wide enough to embrace almost everything between Rome and Mr. Bradlaugh. There is one class of clergymen concerning whom the *World* is of opinion that the sooner the Church gets rid of them the better.

These are the men who, under the pretence of securing a deeper and wider range of human interest for the ordinances of religion, are really employing their opportunities as accredited ministers of the Gospel for the purpose of lowering the standard of decency, and at the same time advertising themselves. Among offenders of this kind, Mr. Haweis, and his coadjutor, Mr. Stewart Headlam, just now enjoy an unenviable preëminence.

Mr. Haweis has been preaching in defence of the drama. His sermon, we are further assured, "was one long tissue of nastiness from beginning to end, an insult to religion, and a tirade of saggestive claptrap which would have put to shame the proprietor of a penny gaff."

He and others have simply been betrayed by the modern misconception of liberality.

—THE Rev. E. F. Frease formally entered upon the duties of his new pastorate of the Fort Church on Sunday last. The Rev. Mr. Robinson, Presiding Elder, had charge of the morning service, in which Revs. J. S. Stone and A. Winter, the latter newly-arrived, also took part. After a few words explanatory of sundry distinctive features of the polity of the Methodist Episcopal Church, and of counsel and encouragement to the church and congregation, Mr. Robinson introduced Mr. Frease, who preached from Phil. 2. 12, 13. Mr. Frease also preached in the evening. It is hoped that the new church edifice will shortly be commenced, thus giving this body of Christian believers a fair chance to accomplish the work which their hearts are set upon.

—IT is interesting to notice the increasing tendency of the Native Governments in India to follow the example of the Supreme Government. For instance, the Maharajah of Bhownuggur, in celebration of his birthday, clothes the Municipality of his capital with power of self-government; also remits a number of taxes, establishes a free dispensary. Transit duties have been abolished in other Native states, and in many of them education is placed on a more enlightened basis. There was a time when many of them eyed the Government of India with fear, distrust and suspicion; we now behold indications of confidence and respect and the signs of affiliation.

—THE total abstainer has such a sense of the evil wrought by indulgence in stimulants, and by the multiplied temptations to drink, that his conscience is not satisfied unless he puts his protest into the most emphatic and salient form. Therefore is he a total-abstainer and wishes all to know it. He puts himself at the greatest possible distance from such indulgence. He finds this principle in the New Testament. The Apostle Paul declares that he will have nothing whatever to do with that which is so ruinous to men, women and children, to soul and body, to the individual and to the community. He takes up what may be thought an extreme attitude, because of the huge proportions that this curse has reached, in order that he may if possible arrest the at-

tention of men and awaken their conscience. As Abraham was not willing even to have a shoe-latch of the spoils won in the expedition for the recovery of Lot, lest somebody should say or think that he had been actuated by a selfish spirit in carrying out this expedition, so the Christian does not merely go outside the gates of a great wrong, but removes as far as may be from these gates. Now this principle need not be limited to one particular form of evil. Covetousness would seem to be as great an enemy to mankind as drink. For what is it that stimulates the drink-traffic, multiplies grog-shops, invents new and pleasing drinks, sustains breweries, converts grain into whiskey, fills the papers with advertisements of choice whiskeys and rare wines and sends cargoes of abominable stuff to the coasts of Africa and to the islands of Oceanica, but covetousness? From beginning to end what but covetousness created and perpetuated the slave-trade? Tribe went to war with tribe, often destroying it utterly, that the captives might be sold to the slave-dealer, that the latter might drag his slave-gangs to the coast, that slavers might convey them to distant lands? Surely if the appetite for drink demands from us an extraordinary protest, the love of money which is the root of this and many other gigantic evils demands at our hands no inferior protest. This principle presents itself conspicuously to our notice in the Sermon on the Mount. Let any one read carefully the verses beginning Matt. 5 : 40 : A covetous man, endeavouring to get possession of something that belongs to you, must encounter not a reflection of the same thing; what he grasps you are not to hold on to, though it would be quite lawful; you are not only to let go, but you are to look around for something else to give to him; in other words, his *covetousness* must encounter in you, *generosity*, its opposite. This idea is at the root of our Lord's instructions to those whom he sends forth to preach the Gospel. The most conspicuous thing about them is to be their disinterestedness. See Acts 20, 1 Cor. 9, for exemplifications of this principle. Is not total-abstinence needed with regard to the love of money, the root of all manner of evils? Silver and gold have I none, said Peter, but such as I have give I thee.

—In making extracts from English papers, the thought is often present, what opinion will our Native friends form of Christianity from this? when perhaps the religion of Christ has no responsibility in the matter. It is unfortunate that people in this country should fancy that Christianity and England are so allied that what is true of one must be true of the other. The alliance of Church and State may perhaps have contributed to this. But there is England and England. The Church of God among the Jews, in the Old Dispensation and in the New, was very far from being coequal with the State. In the days of Elijah, out of a nation of two or three millions, there were 7,000 who were faithful to God. In the best of times, the obedient and pious were but a small percentage of the whole. In the days of Christ the nation was arrayed against him and his followers. In lands where the Gospel has been most prevalent, the number of evangelical church members is but a small minority of the whole. It is true to-day that the straight gate and the narrow way are for the few, and the wide gate and broad way are for the many. God's way of saving man is not at all after man's inclination. It recognizes man's free-will and does not attempt to override it. Men can only belong to it by their own consent. It is not responsible for the conduct of those who without surrender of their hearts, profess to hold it. It is in fact an offer of salvation which God commands to be made in his name among all nations, and they in all nations who embrace it and yield themselves to it, are the Church of the living God. These are responsible for their own procedure, but the Gospel is not to blame for the conduct of those who while professing to follow it, set at nought its instructions and its aid.

—Government has sent forth a long letter addressed to officers of the Department of Public Instruction, with reference to the teaching of morals in Government schools, a standard of discipline and cognate matters. Because of the exclusion of religious teaching, many of those who pass through Government schools and colleges find themselves without any religion at the end of their career, all confidence in their hereditary creeds having been sapped by the Natural Philosophy and other branches of scientific study pursued by them. There are restraints connected with every religion, and it is a perilous thing to set young men free from these without substituting any other. There was a time when M'Culloch's Moral Class-Book was used in Government High-Schools in Bombay, but one gentleman objected to it because it contained a copy of the ten commandments, and it was disallowed. Many protests have been made in the last few years, by Keshub Chunder Sen and others, against the omission of moral teaching in Government schools, and there is a desire to do something to save the morals of the students, if their religion must go by the board. But it is one thing to teach morals and another to supply the sanctions that shall make the precepts binding. There are books among the Hindoos, Vidoor Niti for instance, that contain good moral instruction, but the difficulty is to make the maxims binding. It is the knowledge of the true God, omnipresent, holy, loving and the Judge of all, that can alone supply the needed sanctions.

—We are thankful to the *Indian Witness* for setting us right regarding the *New York Ledger*. We accepted the account of the paper given by the *N. Y. Evangelist*. We wished simply to show the value of the principles referred to by pointing out the prosperity which they had helped to secure. Our contemporary finds fault with the sensational stories that appears in the *Ledger*.

—We wish to draw the attention of our readers to the Saturday evening Lecture for educated Natives. We have spoken of some of the Lectures. The last Lecture but one was by the Rev. Mr. Forgan on The Atonement and the last by the Rev. Mr. Wann on the Theistic movements of India. The Rev. Mr. Lateward will lecture this evening (6 p. m. at the General Assembly's Institution, Calbadevi) on "Avatars." We hope there will be a large attendance.

—There has been a good deal of interest in the meetings of the Seamen's Rest. About twenty have lately testified to a change of heart found in these services. We had the pleasure of hearing some of these testimonies. Men spoke of having been twenty years and more without any Bible and without any belief in its claims, and without attending the preaching of the Gospel, and of having in the meetings at the "Rest" been aroused to a sense of their sin and need, and to a discovery of the all-sufficiency of Christ. No one who heard these testimonies could doubt the value of the work that goes on at this true "Seamen's Rest." Many Christians have found it refreshing to attend these meetings and take part in the work of instructing enquirers.

## NOTICES OF BOOKS AND REPORTS.

The *C. M. S. Mahomedan Mission in Bombay*. By Rev. W. St. Clair Tisdall, M. A. This is a pamphlet of 8 pp. An outline is given of the work of the C. M. S. Mahomedan Mission, in Bombay, as now carried on, with suggestions as to the extension of the work. The visit paid by General Haig to Arabia, Egypt and the coast of Africa at the request of the Ch. Miss. Society, to ascertain the more favourable points for the preaching of the Gospel, is referred to, as illustrating the interest that has begun to be taken in the work of evangelizing Mahomedan countries and communities. Mr. Tisdall points out that there is more freedom, and more encouragement to preach the word, in India than in countries under Moslem rule. An error occurs on the 2nd page where Bombay is spoken of as part of the island of Salsette. In the Concan, if we mistake not, there are Mahomedans who are more at home in the Marathi than in any other language. This used to be the case. Those who have been preaching in the open air in Bombay, for many years, in Marathi, have found a considerable proportion of Mussalmans generally present in their audiences. Nevertheless the chief medium of communication with them must be the Urdu, with Persian and Arabic for those who have come to Bombay from the Gulf, Muscat, &c. Preaching is carried on in many parts of Bombay by the C. M. S. missionary and his assistants, and at a hired room in Byculla, also used as a book depôt. An institution for training catechists is much needed; and much should be done in the way of preparing and publishing suitable tracts. Meanwhile Urdu tracts are procurable from Allahabad and the Punjaub. There are said to be nearly five millions of Mahomedans in this Presidency. The conclusion is obvious, that there ought to be many more evangelists among them, speaking the tongue that is most familiar to them. It is matter of thankfulness that one who has learned their vernacular in North India, and had some years' experience of work among them, should have been transferred to so needy a field as this.

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We acknowledge receipt of the following: *Madras Christian College Magazine*, Jan. *Harvest Field*, Jan. *Literary Album*, Jan. *Progress*, Jan. *Report of the M. E. Church*, Rangoon. *Medical Missionary Record*, Sept. and Oct. *The Missionary Review of the World*, Jan. *Chinese Recorder*, Dec. *Divine*

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*Life*, Jan. *Thy Healer*, Jan. *Guide to Holiness*, Dec. Almanac of Am. Board of Missions. Christian Liberties in Boston. A Word Picture Gallery. Report of Dr. P. T. Wilson's Medical Mission, Agra. *The Voice of India*, Jan. *Railway Signal*, Dec. *Madras Church Missionary Record.*

## INTERNATIONAL BIBLE STUDY.

*January* 15, 1888.—„—*Matt.* 14: 22-36.

*See last Guardian.*

*January* 22.——„——*Matt* 15 : 21-31.

*Commit verses* 30-31.

GOLDEN TEXT: "Is any among you afflicted? Let him pray."—James 5 : 13.

JESUS went thence (Galilee, west of the lake,) into the contiguous region of Tyre and Sidon. The word *coasts* (A. V.) has not here the modern meaning of sea board. There were doubtless Jews in Tyre and Sidon, but the main body of the people were Gentiles. Our Lord's object in going there appears to have been to escape the crowd that hung upon his steps, and while there he wished as far as possible to escape observation. His enemies the scribes and Pharisees were constantly studying his movements, that they might find something whereby to discredit him with the people. In passing the boundary of Canaan, he ran the risk of having it imputed to him that he was ignoring the line of demarcation that God had drawn between the Jewish people and other nations. Jesus was well aware of this, and wished to give the Jews no handle to suspect him of any unfaithfulness to their distinctive dispensation. He wished therefore to remain unknown, and do nothing that should cause it to be blazoned abroad that the man of mighty works had come across the border. His personal mission was to the Jews, and it was for the Jews themselves by rejection of the Son of God to break down the middle wall of partition.

While in that country, a Canaanite or Syro-Phenician woman who had in some way ascertained that the one concerning whose miracles of healing she had heard so much, was now among them, hastened to Jesus and cried to him, "Have mercy on me, oh Lord, thou son of David; my daughter is grievously vexed with a devil." The reputation of David, who had had intimate communications with Tyre, had come down through a thousand years, and it was generally known that the Jews expected a Messiah, the descendant of David, to be their great Deliverer. She recognized him as Lord, and without proffering any particular request, just stated the lamentable condition of her daughter and asked for mercy. Jesus answered her not a word; seemed not to hear her; just ignored her. At length his disciples drew near and entreated him to give her some kind of an answer, and send her away. If she was not to have what she wanted, let her know it that she might abandon her suit and cease to annoy them; for it was rather confusing to have the attention of every body drawn to them by the clamour of this woman. Jesus answered that his special mission was to the lost sheep of the house of Israel. She probably overheard him, but was not willing to be silenced by such a statement. She came near and falling at his feet said, Lord, help me. She had identified herself with her daughter, and knew that if this opportunity went by, she could never hope to see her daughter disenthralled. Jesus replied to her, It is not meet to take the children's bread and cast it to dogs. To the Jews he had said, I am the bread of life, come to give life unto the world. And now he speaks as though his office had relation to the Jews only. This was the feeling of the Jews, that the banquet had been provided for them, the children of God, and as it would be wrong at a parental table to give to the dogs the food prepared for children so it was not fitting that blessings designed for Israel should be bestowed on Gentiles. Jesus did not mean that he himself had any contemptuous feeling towards Gentiles; his address in the synagogue at Nazareth, when he drew on himself the wrath of the people by his interest in Gentiles, showed how free he was from the Jewish bigotry. But till his rejection by the Jews had been consummated, he would be strictly a minister to the Jews. On another occasion he said, Cast not your pearls before swine and give not that which is holy to dogs; by which we are not to understand that he regarded any class with contempt, but rather than in dispensing gifts there must be adaptation. If you are feeding swine, it will not be an expression of kindness to fling pearls before them; these are valuable indeed but should be given to those whom they may benefit and who have power to appreciate them.

Unto this man will I look, said the Lord, unto him that is poor and of a contrite spirit. They who have been living in rebellion, must renounce for ever all idea of their own merit, when they come to God. A broken and a contrite heart he will not despise. It is good for us to know that sin has reduced us lower than the lowest of animals, for these have been true to their own nature. The woman of Canaan was willing to take this low position. She said, Truth, Lord; yet the dogs eat of the crumbs which fall from the master's table. It was just a crumb she wanted; a crumb from the Lord's table was to her unspeakably more than the best that the Emperor of Rome could give. She prevailed. As Jacob prevailed in wrestling with the God-man, so she carried off the blessing for which she was contending. The world was between her and Christ, but she had the faith which overcometh the world. O woman, said Jesus, great is thy faith; be it unto thee even as thou wilt. By faith her will had become his will, because her faith had taken hold of the mercy and truth that dwelt in him. She returned to her house to find that her daughter was restored, freed from her Satanic oppressors.

Jesus did not remain long in that country but made his way back to the east side of the lake of Galilee, and it was soon known that he was there. They who had afflicted relatives, blind, dumb, maimed, diseased, possessed, hastened to convey them into his presence. They found him on the side of a mountain, sitting with his disciples. Jesus found himself in the midst of a hospital. The numbers did not trouble him; he came to deliver all those who were oppressed of the devil, and by the healing of bodily ailments to give them proof of the kindness of God and his willingness to cleanse them from all unrighteousness.

Greatly astonished were the people when they saw the blind, halt, dumb restored to the use of their physical organs. They glorified the God of Israel, knowing well—whatever the Pharisees might say—that no one could do these miracles except God were with him.

The Bombay Guardian.

SATURDAY, JANUARY 14, 1888.

## CHARITY: WHAT IS IT?

PAUL has given us a definition of charity; modern thought has given another. Charity is love, leading us to use our powers in advancing the true welfare of those whom we can reach, making slight account of the demands of self or of the complaints of self; this we learn from Paul's account of the matter in 1 Cor. 13. But the modern conception of charity is very different. One of its distinctive features is that we are required to think men well off, safe for time and eternity, never to intimate a thought that they are travelling in a perilous path. Men have made a great study of personal comfort, and it looks very much as though modern charity were just one branch of this. If all men are safe, if they are pursuing a path where peril is not, then we are free from the obligation to labour for their safety. Word comes that the people of a certain province are perishing through famine. This lays upon us the obligation to share with them what we have. But stay, there is a better way; charity consists in refusing to believe that they are in any special need or danger. Far be it from us to think such a thing of them. Of course men would cry out if we acted in this way when the need was temporal. When the need is spiritual, when the question relates to their duty, when the thing at stake is their eternal happiness, it is then thought uncharitable to make known to them our perception of their state. We are to be considerate of their feelings. If they are in error, they will probably not like to be told of it and we must not offend them. We must sacrifice their interests to their feelings, their welfare to their inclination. On this principle if we saw an inexperienced young man very much taken up with an associate whom we know to be a sharper, we are not to apprise him of the character of this person. We must not intimate that the young man is in danger through his inexperience. But when the young man is ruined, are we blameless? The Bible teaches a very different morality. Love requires us to give others of our best. If we have information that another needs we are to let him have it. If he is foolish and we are wise, we are not to suppress our wisdom to please him, but supplement his folly with our wisdom. There never was a greater perversion than that which is found in our modern definition of charity. Sectarian bigotry blinds people to what may be good in another man's creed or practice, but it does not follow from this that charity requires us to find good in every man's creed and practice; this error may be as far from the truth as the first one. Paul had the charity

which beareth all things; he had the charity which rejoiceth in the truth and not in iniquity. There were some professed Christian teachers, who taught converts from heathenism that they must enter Judaism by circumcision and thus get a title to the promises in Christ. Paul had no charity that would allow him to speak approvingly or apologetically of such; he showed true love to the Galatians by declaring to them that the curse of God rested on these Judaizing teachers. In the Psalms one of the characteristics of a transgressor is that "he abhorreth not evil." Christian charity requires us to abhor evil, and to seek to save our brother from it. There is truth in every system, but in many systems the truth is neutralized by something very different. A man that has false money will generally have some good money to be used when he has to do with the expert, and this helps him to get the false into circulation. Let any one read our Lord's letters to the seven Churches, and see how he speaks of some who professed to be his and were not. A man cannot be shown to be a friend to what is good who does not testify concerning what is evil. Whatsoever maketh manifest is light; as Christ says, I am the light of the world, so he says to his disciples, Ye are the light of the world. They who truly know Christ must know what is opposed to Christ's character and Christ's doctrine, and they cannot at the same time profess to be Christ's and countenance or apologize for that which is contrary to him.

What we are now speaking of is not a small matter. As are the consequences of pursuing the broad path, so are the consequences of commending those who pursue it. The great *rénaissance* of Romanism witnessed in England this century, is very much due to this false idea of charity. There is something very deceitful about this, for it conveys the idea that in refraining from what is most unpleasant in Christian obligation we are actually putting on a virtue, and adorning the doctrine of God our Saviour. Cowardice becomes benevolence. Men are still called Protestants, by tradition from their fathers, but they do not protest and would think it a sin to do so. Thus a wide and effectual door has been open for Romanism and for Rome adolescent which is Ritualism, and the ground that Rome has lost elsewhere she has gained in England.

Thank God, some are earnestly studying this matter of Christian love, and are seeing through the subterfuges and sophistries that have gained such currency. The law of Christian love demands the sacrifice of self; we do not study what is pleasing to ourselves, or what is pleasing to others. We study to be pleasing to God and helpful to our follow-men, and the truth is with us in the example and teaching of Christ and his apostles. The great aim of the Church of Rome is to hinder "the faithful" from looking to Christ and his apostles for their instructions, and she does her utmost to hinder them from searching the Scriptures; but if Protestants were Protestants this prohibited light would reach the captives of Rome through those who are guided by the word of God. We cannot have too much love for the souls of Romanists, but this love will not manifest itself by keeping back the truth from them, as their priests do.

Since writing the above we have found in the *Epiphany* of December 31 an excellent article bearing a different title from ours, but similar in subject. It is on "Hatred" and presents some very important and much-neglected points. We hope to find place for a large portion of it.

## MIGHT AND RIGHT.

The year 1888 starts into being with many crowns upon its head, the inheritance of ages, the fruits of conflicts waged with ignorance and prejudice and self-will and superstition and apathy and fear and conservatism. The knowledge that once was the prerogative of a few, is now diffused among the masses. The art that distinguished a few palaces of old, is now in many forms present with the labourer and the rustic. Advantages that sovereigns could not command, are now the common property of the people. The whole world is now traversed and ransacked, and in every continent and clime the earth is summoned to disclose her treasures hid 60 centuries. A century or two ago, men troubled themselves little with what occurred beyond their borders, and at the beginning of this century the larger part of the earth's population was in countries that jealously guarded their isolation and refused to have intercourse with other nations. Now the middle walls of partition are every where broken down, and there is a surprising solicitude to find out all the facts concerning every portion of the geographical area of the globe, and concerning every tribe of the great human family. Illustrative papers aim to give speaking likenesses of barbarians whose very existence has only just been discoursed. And educated men deem themselves distressingly ignorant, if they have not the map of some remote territory in the heart of Africa or of Australia.

Thus wonderfully arrayed with the spoil of ages, this new year comes on the scene. But along with this paraphernalia, are there no fetters on the limbs of the new year? They may be gilded and made to appear ornamental, but they are. There are more slaves of drink to-day than ever there were before; for Commerce, forgetful of her high calling, has sought to introduce at every new door of access the strong drink that is more fatal than the sword. Thousands of leading articles have greeted the new year with recapitulation of the triumphs and acquisitions and developments of the past year, making it appear that the foregoing centuries have simply constituted a sublime pedestal upon which the mature man may stand and say, I am monarch of all I survey. But One that knows looks down from above and sees that the curse of cumulative iniquity rests upon man and invites the thunders of heaven to descend upon the seed of the serpent.

We look at the kings of the earth, and we find that they still cling to the idea that great armies and splendid navies are essential to the stability of their realms. Invention has been stimulated to the utmost to discover in perfection the art of destruction and also to discover in perfection the art of defence. These two arts keep well abreast of each other. If some more terrific engine of destruction is devised than was ever before known, close upon it follows an invention designed to neutralize that engine. As the guns become more deadly, the armour-plating becomes more impenetrable. As the sovereign of one country adds to his military force, that of another finds himself compelled to augment his.

What is the meaning of all this? The simple meaning is that in the year 1888, in the countries that claim to be most civilized, Might is right. Does any disagreement arise between two potentates, it is to be settled not by any reference to a legal tribunal, not by submitting it for adjudication to a committee of wise and impartial men, but by launching their armies and their navies against one another, to kill, mutilate, destroy, sink and devastate, and the force that is found to be the most forceful is proclaimed victor. In some ages of the world matters of international dispute were settled by the appointment of a champion on either side, who strove one with other, and which ever side remained victorious, was thereby adjudged to be in the right. The principle was the same; might made right; but there was an immense difference as regards the cost of money and human life. It would show a very hopeful development of wisdom, if princes and governments would consent to select champions one on each side to fight with each other. One instead of 100,000 is just as felicitous a test and immensely preferable as an expression of mercy. Even this were stupid enough, as a means of ascertaining on which side is right. It is high time that we cease from this deification of material power. We are in this on a level with savages, with Picts or any other Barbarians. We know better, for when it pleases us we do better. That international disputes may be settled by arbitration we know, for they have been so settled. It is high time that we should discard the idea that there is glory in military conquest. The most successful generals have been men that were utterly ungodly and utterly inhuman, swayed by selfish ambition and trampling on the interests and lives of myriads as recklessly as an elephant on a nest of ants. We give the Victoria Cross to a man who has saved the life of another, and we give it to one who has mowed down many on the field of battle. A day is coming when history shall be rewritten, and when glory and honour shall be very differently distributed. There are millions of men under arms to-day in Europe and for all any one can say they may be precipitated against each other or against society at any moment. This relic of our savage state may make havoc of the benignant and beautiful conquests of our civilization.

They that take the sword shall perish by the sword, said Christ, and all history verifies and illustrates this declaration. Men that rely on force as the means of advancing their aims, shall sooner or later fall by force. Force evokes force, and extirpates other and better means. Reliance on force cuts us off from God, whose kingdom is not advanced by mere power "Not by might nor by power but by the Spirit of God."

Do men wish a field in which to display their valour? It is close at hand. Let them begin by ceasing to defer to man. Let them dare to think for themselves and speak their own thoughts and follow their own convictions. They allow the Goliath

of society to turn them as a wisp of straw and then ask for a field in which to show their bravery.

## THE NORTH INDIA CONFERENCE.

Its 24th Annual Session began on Wednesday, the 4th inst., at 11 a. m., in Cawnpore. At roll call fifty responded. No Bishop being present, the Rev. J. H. Gill, B. D., was duly elected President. Doctor Badley is Secretary of course, (*in cursu*); C. L. Bare, Associate; E. Joel, Vernacular Secretary; J. E. Scott, Ph. D., Statistical. Daily sessions begin at eleven and close at three. The Rules of Order were readopted. It was voted that so far as possible the Conference discussions should be conducted in Hindustani. It is to be remembered that the Native brethren now far outnumber the American. Among visitors are J. H. Chapin, Ph. D., of U. S. A., F. L. Thomson, Educator, Bro. Smith of Poona, Carroll of Bombay, Rev. J. Baume of Naini Tal, but still a member of the Rock River Conference, U. S. A.; Rev. W. E. Cooper of England, Rev. B. P. Mohun of Allahabad, Miss A. Gallimore of the W. F. M S., newly arrived; Bros. McCoy, Osborne, Webb, Morton, Plomer, Hard of the Bengal Conference and Dr. Condon, Pres. of Lay Electoral Conference, and E. Morgan, Esq., Lucknow. The Corresponding Secretary of the past year, Bro. Parker, presented his report. No doubt the Secretary will have much more to do during the coming year which is that of the General Conference, as will the Corresponding Secretary of each of the other two Conferences; forwarding resolutions on the situation. For instance, it is felt that the Central Conference, made up of lay and ministerial delegates from the various Conference in India, should have the whole subject of adjustment of boundaries in its hands, without reference to America. But increase of Conferences means right of each to send a lay and a ministerial delegate additional, to General Conference. This makes larger the excess of representation in proportion to numbers, to which many at home already object. Hence the proposal that the Central Conference shall elect delegates, with stipulation that no more than 3 lay and 3 ministerial representatives shall be sent, until the General Conference may enlarge the privilege. It is thought desirable that each of the three Conferences shall this year pass resolutions recommending the above suggestions, the one a necessity of shaping the work, and the second a concession from the India standpoint, in order to obtain that which is desirable. It is to be kept in mind that the next session of the Central Conference will convene early in 1889, so that its action as to boundaries would be as early in effect as that of the General Conference, or nearly so.

There are points on the boders of the Bengal and South India, also Bengal and North India which call, as to continued location and efficient working, for later thought than the Central Conference Bombay Session was able to give; for example, Burhanpur, C. P., Bhurtpore, Delhi: just on borders. Where can they be best cared for? One may not have a clear opinion to offer alone, but in the multitude of counsellors there is safety. Sudden developments of the work might lead to irruptions of success over the line: with a very vigorous American Missionary already at Agra, and with another about to be placed in Muttra, one can see how Bhurtpore could be managed by one and Delhi by the other; the former place long neglected and in the latter several families of our Church. (But this is a digression from chronicling). Bro. De Loss M. Tompkins is transferred to the Rock River Conference; Bro. P. M. Buck, to the Kansas. Bareilly is favoured with the session next year.

A Conference Manual (43 pp.) has been issued from the Lucknow Press. All who want to know "How to do it" should send 4 annas at once. It is the outcome of 30 years of experiment. Every man of the Bengal and South India Conference should get it. It is not for the undersigned to exhort others.

The noble Theological School at Bareilly gives its report and desires patronizing Annual Conferences to appoint a representative to the Board of Trustees. Most proper this N. I. Conference invitation be accepted at once.

Rev. D. W. Thomas, M. D., goes to the General Conference, a nicer place than the P. and O. *Tasmania* wreck; President Gill is alternate; he retires after faithful service, already transferred to a home Conference, and will watch the education of his children. It is a great pleasure to see that Bro. McMahon, long at death's door this year, is here, and able to take work.

A post-graduate course of studies has been adopted, to put the runners "on the heights!" The Rev. Geo. F. Hopkins is transferred from the Wilmington Conference, and is on his way out.

Ex-agent Schiveley gave a report of the Lucknow Publishing House.

Warren Scott, F. W. Foote, and Kullu Dhar are admitted into the Travelling Connection.

The Lay Electoral Conference elected the Hon'ble W. E. Pattison, of Harrisburg, Pennsylvania, U. S. A., as delegate and W. E. Blackstone, Esq., of Oak Park, Illinois, U. S. A., alternate to the ensuing General Conference, of May, at New York.

The Conference desires that there shall be a revision of the boundaries of the Districts in view of having a larger number.

Dr. Thomas is continued as Financial Agent of the Theological Seminary and Normal School.

It was unanimously *Resolved* that we express our great pleasure in welcoming to our midst the Rev. F. L. McCoy, Ph. D., Editor of the *Indian Witness*. We recognize this Christian newspaper as a great help in our mission work in India, and pledge ourselves to co-operate with the editor and publishers in extending the circulation of the *Witness* and in making it a still greater power for good than it is now. We hope that Dr. McCoy may have many useful years in labouring for the Master in India.

It was *Resolved* that Rev. J. H. Gill be appointed Financial Agent of the Mission College, Lucknow, and that the Missionary Board be requested to sanction this appointment and allowed Brother Gill to present this important subject to the Church at home and secure the endowment needed for the College.

Principal Foote reported the Memorial School, Cawnpore. We are happy in getting 4,000 dollars from America.

It was *Resolved* that on condition that the Committee of the Boys' High School, Naini Tal, take the necessary steps to secure as soon as practicable a professionally trained teacher of approved experience to act as Principal, they be recommended to secure a permanent site for said school at a cost not exceeding Rs. 50,000.

Pastor Maxwell and the Footes, &c., are doing kindly in entertaining guests in Club style, centralization.

The Church has been enlarged.

Miss Leonard is conducting prayer-meetings.

Bro. Baume led the Sunday morning love-feast. J. E. Scott, Ph. D., preached the Annual (Missionary) Sermon, making a carefully-elaborated and impassioned plea for thorough and masterful study of the religions of India by all missionaries.

C. P. Hard.

## THE C. M. S. MISSIONERS AT NASIK.

The C. M. S. Missioners arrived at Nasik on the 16th of last month. The next day, about 50 people from Malegaon and its outstations with the Rev. Messrs. Appaji and Jones, as also those from the outstations of Nasik assembled at the latter place. The meetings commenced on Saturday evening (the 17th December) and continued till Friday morning (the 23rd December). There were two meetings every day—one in the morning at 8-30 and the other at 8-30 in the evening—for Christians, held in the school-church at Sharanpur. While addresses were given to the non-Christian educated natives in the Rajah Bahadur's Wada at Nasik (the Zenana Mission house) on Monday, Tuesday and Thursday at 5 P. M. These meetings were largely attended. The missioners along with Native preachers preached on the river-side on Wednesday.

The order of the meetings was as follows:—

*Saturday Evening.*—The Rev. G. C. Grubb and Col. Oldham. Mr. Grubb — "The feet of Jesus."

The feet of Jesus is the place for

(1) Forgiveness and Salvation.—St. Luke vii; 36-50.

(2) Instruction of the Soul.—Luke x: 38 42.

(3) Thanksgiving and praise.—Luke xvii: 12-19.

Col. Oldham then told his own Christian experience, and compared the heathen with nominal Christians and told the object of the Mission.

*Sunday Morning.*—Mr. Grubb. Subject.—'The Second Coming of Christ.'—Matt. xxii: 1-14.

*Afternoon.*—Children's Service—Col. Oldham.—Subject—Naaman.

*Evening.*—Mr. Grubb. The Lord's idea of a mission.

(1) Matt. xiii: 32.—(a) The condition of people.—(b) The result.—(c) Lessons.

(2) Matt xx: 29-34.

(3) Luke xvii: 11-19.

(4) Matt ix: 35-38.

*Monday Morning*: Mr. Grubb. Subject.—"The feet of Jesus."

(1) Luke viii: 27-34.

(2) „ „ 41-56.

(3) Mark vii; 25-30.

*Afternoon.*—Mr. Grubb and Col. Oldham.

Addresses in the Rajah Bahadur's wada for non-Christian educated Natives.

*Evening.*—Mr. Grubb. Subject.—The feet of Jesus (continued) John xi.

Mistakes generally committed by believers: They limit the power of Christ to (1) Place. (2) Time. (3) Extent.

*Tuesday Morning*: Mr. Grubb. John iii: 1-10.

*Marks of those who are born again.*

1st They seek to please God. 1 John ii: 29.

2nd They get victory over sins. 1 John iii: 9.

3rd They love their Christian brethren. 1 John iv: 7.

4th They overcome the evil in the world. 1 John v. 4.

5th They know Christ. 1 John v. 1.

*Afternoon.*—Addresses in the Rajah Bahadur's wada by the missioners.

*Evening.* Mr. Grubb. John iv: 1-14. The woman of Samaria.

*Wednesday Morning.*—Mr. Grubb. 5 things unspeakably precious, (1) 1 Pet. ii: 7. (2) 1 Pet i: 19 (3) ii Pet, i: 1 (4) i, Pet, i: 7; (5) ii Pet, i: 1,

*Afternoon.*—Worker's meeting. Mr. Grubb. —Thoughts from 4 places in Joshua.—Jericho. —Ai.—Gibeon.—Valley of Achor.

Preaching at the Riverside by the missioners and the mission workers.

*Evening.*—Mr. Grubb. Luke xix: 1-10.—Zacchaeus.

Four things that the abiding Saviour brings

with Him.—(*a*) Salvation.—(*b*) Satisfaction of the Soul.—(*c*) Strength.—(*d*) Sanctification.

We are saved in 3 ways :—

(1) From the penalty of sin by the blood of Christ.

(2) From the power of sin by the Spirit in us.

(3) We shall be fully redeemed at the second coming by Christ.

*Thursday Morning.*—Mr. Grubb : 7 important places where the word *one thing* occurs.

(1) Mark x : 21 ; (2) John ix : 25 ; (3) Ps. xxvii : 4 ; (4) Luke x : 42 ; (5) Phil iii : 13, 14 ; (6) II Pet. iii : 8 ; (7) Joshua xxiii : 14.

*Afternoon.*—Addresses in the Rajah Bahadur's wada.

*Evening.*—Mr. Grubb. Gen. xxii : 1-12.—The Trial of Abraham's faith.—4 short tenets about the Lamb of God.

(1) Where is the Lamb ? Gen. xxii : 7.
(2) Take your Lamb. Ex. xii : 2.
(3) Behold the Lamb.—John i : 29.
(4) Worthy is the Lamb.—Rev. v : 12.

He is worthy to receive—

(1) Power, (2) Riches, (3) Wisdom, (4) Honour, (5) Glory. (6) Blessing,

*Friday.*—Mr. Grubb. 4 simple thoughts to guide us to glory.

(1) Look to Jesus only.—Isa. 45: 22. Look of Sanctification.—Heb. xii : 2. Look of Expectation.—Phil. iii : 20.

(2) Learn of Jesus only —Matt. xi : 29.

(3) Lean on Jesus only.—Song of Solomon viii : 5.

(4) Live for Jesus only. Phil. 1 : 21.

Closing address by Col. Oldham.

The instructions throughout were interpreted for the benefit of the Native community by the Rev. Appaji Bapuji.

The power of the Spirit was decidedly manifested in these meetings and the people received blessings as elsewhere. The missioners left Nasik on Friday night.

D. L.

Nandgaon, 11th January, 1888.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

## CORRESPONDENCE.

*To the Editor of the "Bombay Guardian."*

DEAR SIR,—I am not against the employment of non-Christians in Missionary schools if these unbelievers be harmless men, inspired with no special zeal for the systems of opinion or faith which positively oppose Christianity ; but I do not see the wisdom of employing Agnostics and Prarthana Somajists who openly oppose Christianity whether by writing or speech. It is admitting the wolf among the sheep—and that too quite openly. If the wolf will steal and kill when he stealthily has access to the sheep, much more would he rob and kill when he is openly admitted into the sheepfold. And should these open enemies, enthusiastic in the propagation of anti-Christian sentiments, be employed in the service of Indian Missions ? I would rather close the schools than encourage the wolves to ruthlessly kill souls of Christian as well as non-Christian students. The European, however shrewd, is incapable of detecting the iniquitous tricks of the Indian enemies of his religion ; it is only the Native that can understand them. And I would say dismiss at once from your service all who would undo in a moment—by a look, a smile, a remark, an argument—the labour of a life time, simply because they are in the Mission employ and have a tremendous influence, both on account of their nationality and religion, on the students.

I have been led to make these remarks by the perusal of a magazine designated *Culture*, and published as an organ of the Prarthana Somaj. It is strange that a man like he editor, who has sent his publications to Christians for their patronage, should not understand the nature of Christ's blood in the Christian theology and the position of Jesus Christ in reference to God, although he has so long been in a Missionary institution. If God cannot be known by the theists independently of Nature which reflects his image, or the human understanding, the instrument of apprehending him, should they be charged with placing him in opposition to Nature and the human understanding or as below either ? If self-sacrifice is the highest manifestation of love, and the Divine love is of the highest kind, the evidence of God's love must be of the highest form of all self-denial ; and the gift of the Son, Jesus Christ, for sinful, rebellious man is the supreme demonstration of the Love of the Deity. Without this manifestation and evidence of Divine benevolence, it is impossible to conceive adequately the benevolent character of God ; and hence the emphasis laid upon the blood of Christ. The man whose mother left him when an infant wrapped up in her shawl "in the sheltering rock" for protection from the fury of the storm and cruel touch of the snow, and herself perished for its safety, never forgot the self-sacrificing DEATH of the mother. Her death was the inspiring theme of his every earnest discourse and the strong motive to walk, amidst the temptations and trials of life, in the path of right which he knew she, as a pious mother, would have wished him to tread ; and was it cruel, bloody, to appeal to that mother's death ? And the expression, "the blood of Jesus Christ," indicates his self-sacrificing death expiating man's guilt and displaying his Father's love to the sinful world, and how unreasonable it is to condemn a grateful and enthusiasic reference to it, when the sinner is to be awakened and moved ? Unfortunately in the days of sham and superficiality, young men are impatient to be teachers without submitting to a thorough training. It is the passion now-a-days to have long appendages to names, indication of scholastic accomplishments, without acquiring a fitness for the same by mastering the requisite hard subjects. Theology is a department of learning as profound as any other science, and theological teachers must serve an apprenticeship at the shop of a true theologian. But what is even theology contained in treaties of human authorship without the rudiments of personal religion which would enlighten a man as to his sinfulness and utter inability to save himself without the BLOOD of Christ ?

The writer of *Culture* takes objection to the condemnation of the idolater, the agnostic, the immoral epicure ; and why ? For no reason that I can find in his writing. If men will wantonly close their eyes to truth and remain in error and sin, should they not suffer ? And do they not actually suffer in this world ? Hear what the Apostle says about the punishment (only spiritual I will mention as the Prarthana Somajists ignore temporal matters in reference to religion) of these men : "Professing themselves to be wise, they became fools . . . Wherefore God gave them up to uncleanness through the lust of their own hearts. * * * * Rom. 1. 22—32.

A READER OF CULTURE.

*P. S.*—I may in my next notice the *Jivan-Veda*, in which Babu Keshav transcribes his own spiritual experiences I am glad of this unveiling of self, as it will at once show how preposterous it is of the Pranthana Somajists to place the impulsive Bengalli by the side of the Crucified Nazarene—who was supremely distinguished by grace and truth.

—To sell rum for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas.—*Horace Greeley.*

## NOTICES.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

RECEIVED for "sea-trip of invalid minister," from J. T. Rs. 100 ; from C. M. 5 ; from Miss E. A. 5.

THE Rev. G. C, Grubb, M. A., will preach at Girgaum Church, to-morrow, at the 11 A.M. and 6 P. M. services. The offertories will be in behalf of the Church Missionary Society.

AMERICAN MISSION CHURCH.
BHENDI-BAZAAR, JAIL ROAD.—Rev. Tukaram Nathuji, Pastor. Sabbath School at 9 A. M. Preaching service at 4 P. M. Both in Marathi.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6 p. m.

INTENDING visitors, and lay and fraternal delegates to the approaching South India Conference, are requested to notify the undersigned at the earliest possible moment as to the date of arrival at Poona.—D. O. FOX.

CHILDREN'S SCRIPTURE UNION.

THE first meeting of this year will be on Saturday next, the 21st inst., at 5 o'clock, at the Lodge, Girgaum.

All children and young people are earnestly invited.—JOHN M. MACDONALD, *Secretary.*

MAZAGON M. E. CHURCH.—WARI BUNDER.

MR. C. G. ELSAM will preach in the morning at 11 a. m., and the Rev. B. Mitchell in the evening at 6 p. m.

The Missionary collection will be taken at the evening service.—A cordial welcome to all.

SEAMEN'S REST.—PRINCE'S DOCK.

SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F. Frease, Pastor, Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p.m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services : Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services : Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Moody Bay, 3 p. m.

WESLEYAN METHODIST CHURCH.
*Sunday, January 15th,* 1888.

Colaba—Causeway, 11 a. m. Mr. H. Geyer.
6 p. m. Mr. W. Lane.
Sunday-school, 4-30 p. m.
Byculla—Next to Victoria Gardens, 11 a. m. and 6 p. m. Mr. John Staples.
Sunday-school, 4-30 p. m.
Parel—Elphinstone Road, 9 a. m. Mr. W. Lane. 6 p. m. Mr. Alfred Gibson.
Sunday-school 4-30 p. m.
Cordial invitation to all.

# Epitome of News.

## SATURDAY, JANUARY 7.

—*N. Y. Independent:* Four states, namely, Michigan, Texas, Tennessee and Oregon have, within the past year, voted on the question of Prohibition, and in all of them the people declined to adopt the principle. This does not by any means kill the principle or prove that it will not ultimately succeed.

—Local Option is making splendid progress in Missouri. It has carried thirty out of forty-six counties and fourteen out of nineteen cities for Prohibition. Nearly one-half of the state has thus voted, and the result must stand for four years.

—*N. Chr. Advocate:* Of all the food fruits accessible to the general public we think there can be no question that the grape is the most healthful. With plenty of good grapes on the table there need be no fear of Summer complaint or any other malady resulting from imperfect digestion. We could cite instances not a few in proof of this statement. *Grapes are the very best medicine for all digestive troubles.* With plenty of grapes and a little bread and butter and milk a child of four years, has to our knowledge, during the last three weeks been cured of a tendency to indigestion which just previously had become alarming. She has grapes now for breakfast, dinner and supper and for two or three lunches besides. She eats about three pounds a day, swallowing all but the skins. When she commenced this diet she weighed 32 pounds, having fallen back from 35. Now she weighs 40. She sleeps perfectly, has no fretful spells, works all day "like a Trojan" and is as beautiful in complexion as a doll.

—At a great fair near Trichinopoly, held in the dry bed of a river, the river suddenly came down sweeping off cattle and goods. Afterwards cholera broke out.

—*Madras Mail*: The third meeting of the above Conference was held on Saturday last, in the Evangelistic Hall, Madras, when Babu Kali Churn Bannerjee, M. A., B. L., presided. There was a large attendance of the Native clergymen and Christians. The first paper on "Christian Union" was read by Mr. S. S. Satthianadhan, and the second paper on "The Church's Duty to the Young," by Mr. Kistnasawmy Iyer, which was followed by a discussion on "Christian Union." After some further discussions the meeting closed.

—The Nizam's Government has subscribed five thousand rupees to the Imperial Institute.

—The Orient line of steamers to and from Australia are likely to call at Colombo in future.

—The mortality of Delhi is very great just now owing to fever, which still continues to rage. Rain is urgently wanted.

—*Times of India;* London, 6: The London Press is loud in its praises of the University career of Miss Sorabjee who lately passed the B. A. Examination in the Bombay University.

—Kansas, with 100,000 more population than Texas, has one penitentiary with 996 prisoners, while Texas has two large prisons with 3,000 convicts. Kansas has prohibition. Texas has not.

## MONDAY, JANUARY 9.

—With effect from the 9th inst., the charges on Foreign Money Orders and British Postal Orders will be regulated by schedule 30, *viz.*, 1s. 4½d. per rupee.

—*Bombay Gazette*: We learn that Mr. George Jacob, Joint Judge and Session Judge of Khaira, has been appointed to act as Registrar of the Bombay High Court, Appellate Side, during the absence on furlough of Mr. C. E. G. Crawford.

—A week ago Gul Ahmed, Afridi, the chief of the Kamar Khel tribe, killed Kazi Khan Mir of the same tribe at Tira Maidan, together with his four servants, and burned his house, which contained property worth about Rs. 15,000. The cause of the deed was, as usual, a woman, the wife of Gul Ahmed had been taken away by Kazi Khan. It was the same Kazi who had always striven against the present Amir of Kabul, and had sealed his name on the written paper, which declared that the Amir was a *Kafir*. The people of Tira all acknowledged his chiefship.

—We begin to hear of disasters at sea caused by the bad weather of the 4th inst. The *Times of India* says: From a statement made by the Captain of the Str. *Accomac* (Mr, George Windsor) to our reporter, it appears that at about 4-30 yesterday morning, when the *Accomac*, bound from Middlesborough to Bombay, was some forty-four miles from harbour, the officer on watch heard cries for help, which were apparently raised by some persons at a considerable distance from the point which the vessel was passing. A search was at once instigated, but owing to the darkness of the morning some little time elapsed before any discovery was made. Ultimately, however, a dark object was observed floating on the water, and orders were immediately given for the lowering of one of the ship's boats. This was done, and in a short time the boat returned bringing with her seven men who seemed to be quite paralysed. They were in a terrible state, their limbs being bent into all kinds of extraordinary positions.

They were part of a crew of 16 belonging to a country craft bound from Calicut to Bhownuggur, which went down in the storm of Jannary 4. Five were drowned at that time. The others found some wood with which they made a raft. Four others died of starvation and exposure. After the seven were rescued one of them died. From another vessel lost on the 4th near Bassein, and seven out of a crew of 14 were rescued and brought to Bombay. Another boat sank outside the harbour on the 4th, but the crew were picked up.

—We acknowledge with thanks receipt of the G. I. P. R. Co.'s *Monthly Guide*, for January. Price one anna.

## TUESDAY, JANUARY 10.

—*Bombay Gazette:* Official inquiries which have been made in Bombay during the past few days, mainly in regard to the supply of railway stores, confirm the impression that, despite confident statements which have been made to the contrary, the Sind-Peshin Railway will be carried to Kandahar at no distant date.

—*Overland Mail;* Dec 23: It is related that the presents to the Pope amount by this time to the value of 60,000,000 frs., 12,000,000 frs. of which are in cash, which the Pope, it is added, will distribute among the Catholic charitable institutions of the world, chiefly the foreign missions.

Telegrams have been received from Beyrout speaking of an archæological discovery of unusual interest. Two cemeteries have been discovered near Sidon, which are believed to be of very great antiquity, certainly not later than the Phœnician era. The telegrams add that according to appearances both the rock tombs and sarcophagi appear never to have been disturbed.

—*N. Y. Evangelist:* Stating the matter on a cash basis, the use of natural gas has conferred on Pittsburg an annuity of $6,000,000, which at six per cent. represents a capital of $100,000,000, or at five per cent. a capital of $120,000,000 placed at the disposal of the manufacturers of that favoured locality by our common mother earth.

—Nine-tenths of the students at present in the Free Church of Scotland colleges are total abstainers.

—At the Wesleyan Institution, Birmingham, of 55 ministerial students in residence, 52 are total abstainers.

—Prohibition was lost in Oregon by a small majority.

—The supreme Court of the United States has declared the liquor Prohibition laws of the States of Kansas to be valid.

—Professor Blackie, lecturing in Edinburgh, said that not one of the existing forms of church government is laid down authoritatively in the New Testament, and not one of them is forbidden exept that, with all freedom as to official persons, an exclusive and privileged priesthood is denied.

—A movement has begun in America, which attracts some attention for bringing forward General Sheridan as Republican candidate for the Presidency.

—Quite a shower of gold has lately descended upon Paris through the will of a Madame Boucicault:—

In her life-time she devoted millions of francs to the welfare of her employés, and in charitable purposes, generally, and in her will she has crowned the many good works which had won her so much affection and respect. She has left over £10,000 sterling for the founding of three asylums in the neighbourhood of Lille, Rouen, and Chalon sur-Saone; £40,000 have been bequeathed to an association of young workmen: her property at Fontenay aux Roses, valued at a similar figure will henceforth be devoted to those persons connected with her establishment who may be recovering from illness, or who may require rest and repose. Fully two-thirds of a million pounds have been left in legacies to the employés of the Bon Marche, not one of whom has been forgotten. To the various societies for the benefit of painters and sculptors, musicians, actors, inventors, teachers, and even for the aid of destitute Parisian journalists, legacies in each case amounting to 100,000 francs have been bequeathed. M. Pasteur, in addition to the £6,000 already given him, receives £4,000. Nor are these the only items of a will which shows how to the last Madame Boucicaut sympathized with those whom business relations had brought into contact with her; how she consulted scrupulously their welfare, and strove to make a provision for their future.

## WEDNESDAY, JANUARY 11.

—Barnum's elephant Alice, Jumbo's illustrious consort, has been dissected at Bridgeport, Connecticut. In her stomach were found 300 pennies, part of a pocket-knife, four walking-stick ferrules, and a piece of lead pipe.

—The steamer *Clyde*, with English mails, left Aden for Bombay, Tuesday, 4 p. m.

—A contemporary learns from Peshawur, that Kamal Khan, the notorious robber chief of that neighbourhood, was murdered a few nights ago. His death is a great relief to the country side: for so great has been the popular feeling against him that, for the last year, he has never been able to sleep two nights in the same place.

—The *Great Eastern* is to be broken up and sold for old metal.

—The Rev. Henry Bartram, Vicar of St. George's, Ramsgate, has obtained a licence to perform stage-plays at a theatre which has been transformed into a parish hall. The exits being good, a professional licence was granted for three months, and the Vicar last week commenced his career as a responsible theatrical manager.

ASIATIC SOCIETY MUMBAI

—Preaching at the opening of the new church of St. Mathew, Pontypridd, the Bishop of Llandaff said that last Sunday week he held a confirmation service in a church in his diocese, and out of the 121 candidates confirmed no less than 116 were converts from Nonconformity, having come back to the Church within the last four years.

—In the course of his recent sermon at Lincoln, the Archbishop of Canterbury referred to betting transactions in the City of London, and said this was heathenism as bad as was going on in any part of the world. It was simply the worship of a fool's god, and it bore its baneful results.

—The committee which was appointed by the Western Conference to consider certain questions relating to church membership in the Wesleyan body, has decided that the class meeting is not to be touched, and that any action which tends to weaken or discredit this institution is strongly to be deprecated. Means are, on the other hand, to be taken to strengthen and improve it with a view of increasing its efficiency, and more attention is to be paid to communicants.

—The Baptists of the United Kingdom have 6,465 churches and chapels with a membership of 304,385.

—There is a rumour—at present no more than a rumour—that Mwanga, the king of Uganda, has been defeated, and his kingdom broken up.

—A Reuter's telegram states that the Rev Mr. Jones, who was sent to the Loyalty Islands by the London Missionary Society, has been expelled by a small force which was sent thither from New Caledonia for the purpose.

—The London, Baptist, and Free Church of Scotland Foreign Missionary Societies have received an offer of 15,000*l.* from Mr. Arthington, of Leeds, to enable them jointly to commence a mission to the tribes of the northern part of South America.

—The London Missionary Society has in Madagascar, in spite of opposition, 30 English missionaries, 828 native ordained ministers, 4,395 native preachers, 61,000 church-members, and over 230,000 adherents. It is said that about half the population of the island are still outside the pale of the Gospel.

—*Indian Churchman*: We deeply regret to announce the death of Mrs. Matthew, wife of the Bishop designate of Lahore. There are many in all parts of India to whom this news will be indeed sad. Mrs. Matthew died on Monday, December 13th. She had been ill for some time: but it was hardly thought that she was in such a dangerous condition. Dr. Matthew was engaged to preach at Christ Church, Kensington, on Sunday, December 12th, but was obliged to send an excuse on account of Mrs. Matthew's state of health, which had quite suddenly become much worse, and she died, as we have said, on the following day. We understand that Dr. Matthew has decided to carry out his original plans, and his Consecration will take place as previously arranged. He himself will leave England for Bombay on January 25th. That God will help and comfort him in his sorrow will be the prayer of many.

## Thursday, January 12.

—It is not generally known says a native contemporary, that the late Maharajah Scindia had a deep and rooted distrust of his own family and clan, and no Scindia was ever allowed office about him. Indeed, so great was his aversion, that he would not even permit them to die in the Luskar, or City of Gwalior. They must needs go out when their last hour came and die in a neigbouring *jaghir* village. When such an one had died, Scindia by his own command, was not informed of the event till the prescribed days of mourning had elapsed.

—A correspondent of the *Bombay Gazette* says: Some irresponsible critics affect to believe that the annual official returns as to deaths caused by wild animals and snakes are not worth the paper they are printed on: that all sorts of murders and dark deeds are covered conveniently and safely by the mortality for which snakes and "other animals" are offically held responsible; and that "snake poison" is merely a happy and conventional way of alluding to the "cup of cold poison" which terminates domestic disputes, and gets rid of people who make themselves disagreeable.

—Every individual in this country, says the *Brooklyn Eagle*, should have the right to work for whom he pleases at whatever pay he sees fit to accept, and the organization which strives to hinder him should be put down as a conspirator against the law and order of the community, and be prosecuted as such.

—American paper: The latest scheme of the Standard Oil Company is a Grand Trunk Pipe Line from Chicago to New York by way of the Ohio and Pennsylvania oil fields. The Pipe Line, when completed, will be nearly 1,000 miles long, and will cost at least $5,000,000. It will connect the Ohio and the Pennsylvania fields, and oil can be piped Eastward or Westward as desired. The Standard Company has already begun to lease the right of way through Ohio and Indiana. Thousands of the best oil lands have been secured, and the intention is to develop and test all the country between Chicago and Lima, Ohio. The step was made necessary by the high railroad rates consequent upon the carrying into effect of the inter-State commerce law, and the intention of the Standard Company is to utilize the oil pipes to Chicago for fuel as well as illuminating purposes.

## Friday, January 13.

—Deaths last week, 374.

—Dhulip Singh is reported to be at Moscow in the lowest depths of poverty.

—The report of M. Remeniyi's death is denied.

—*Times of India*: The market for Sterling Exchange during the past week has not varied a great deal. Merchants waited for 1s 5 3-16d. for forward credits and secured the rate on Saturday, resulting in a fair lot of business. There being no demand for Bank Paper rates were gradually pushed up until 1s. 5 9-32d. was asked for three months' bills, and Banks offered telegraphic transfers at 1s. 5 3-32d.

—Consequent on the death of the Reverend C. Kirk, the Reverend G. Gothard is promoted to the grade of Senior Chaplain.

—*Indian Christian Herald*: In one of its recent issues the *Epiphany* has the following lines:—

"It is true that among the sects in England many are lapsing into unbelief or half-belief as Mr. Spurgeon has emphatically pointed out to us, but this has always been the history of sects: and the discovery that history is thus repeating itself will tend to hasten the re-union of separated Bodies with the Church, apart from which they can not long maintain themselves in the true faith." We are sorry that our contemporary thought it proper to pen these lines. They breathe a spirit of bitter sectarianism which is unworthy of our contemporary, unworthy of any Christian. No true faith outside that Church one of whose Bishops was Dr. Colenso and some of whose clergy were the Essayists and Reviewers and one of whose Canons, even now is Canon Taylor! And why should our contemporary call other Christians sects? What if they return the compliments in the same term?

—*Madras Church Missionary Record*. The special Mission. The Mission proper to the Native Church commenced on Advent Sunday in Zion Church and in the C. M. S. Chapel and ended on Tuesday the 6th of December. All the meetings were well attended, in spite of very heavy rain on some of the days.

The preaching was through interpreters but the interest was well sustained and a deep impression seems to have been made. New work has been started and persons have determined to do more direct work for Christ.

Then followed several meetings in Halls, and Mr. Fox took a few English services, but there has been no mission to an English speaking congregation.

From Wednesday the 7th to Wednesday the 14th of December, the Mission to the Native Christian at St. Thomas' Mount and Palaveram was held.

On Thursday the 15th, the Rev. H. E. Fox proceeded to Cocanada *en route* for Dummagaden, where he is expected about the 27th after a long journey up the river Godaveri. Mr. Hurrell left by the same steamer for Masulipatam. He proceeds straight to Raghavapuram and will spend some time there. Then he and M. Fox will meet and work the Ellore and Bezwada districts, after which they will come to Masulipatam district.

—*Eastern Star*: The visit of some of the distinguished Bengalee Christian brethren to Madras has been a source of great blessing to the Native Christians of Madras. Messrs. Kali Churn Banerjea, Shome, Bose, Sircar, and others have been moving on the most intimate terms with our Madras Christian brethren and have done a great deal to rouse their spiritual activity. In fact most of them came here with the object of meeting their Christain brethren in the South and seeing for themselves the state of things in the South Indian Christian community.

—Same: A series of eloquent addresses was delivered by Babu Kali Churn Banerjea chiefly bearing upon Christianity. The Memorial Hall in which most of the addresses were delivered was crowded to overflowing on each occasion. Never before has Madras had the privilege of listening to so eloquent and effective a speaker. It is the opinion of many who have listened to orators like Dr. Duff, Norman, Macleod, Chunder Sen and others, that the palm for oratory should be given to Kali Churn Banerjea.

—*Kaukab-i-Hind*: Rev. Mr. Warne, of the Rock River Conference, and Rev. Mr. Craig of Minnesota are expected shortly in Calcutta, the former to take charge of the Dhurumtollah Street Church, the latter, the Coffee Rooms in Lal Bazar. Rev. G. West, M D., has also been transferred to the Bengal Conference. Miss Files of the W. F. M. Society comes to help Miss Hedrick in the Girls' High School.

# Selections.

## THE OPIUM CURSE IN INDIA.

BISHOP J. F. HURST.

THERE is moving along the quay at Calcutta a long train of wagons drawn by toiling, puffing bullocks. I am belated a little and must hurry for the train for my only day at Serampore. Our driver pushes his horses to their best to get in advance of the line of wagons. By and by we pass them all, though the process has been slow. The wagons are evidently laden with the same ware and are destined for the same point. Each one is piled up with chests, all of equal size and appearance. They are on the way to the customs to be inspected or to be shipped directly to China or other countries. What are the contents of those monotonous and heavy chests? Opium. Has England ever made a greater gift to the world's wretchedness?

We here touch the darkest blot on the page of Anglo-Saxon history in India. The more carefully we inquire into the methods by which the English took sole charge of the culture of the poppy plant, made a complete monopoly of the drug expressed from it and

then smuggled it into China until they compelled that country to admit it as a legal import, the more surely is the conclusion reached that the whole transaction is devoid of a single mitigating circumstance. It must forever stand as a terrible crime against Christian civilization.

There are three stages in the development of the opium evil in India. The first was the farming out the culture of the poppy to the highest bidder. The second was the smuggling of the opium into Chinese ports against the most rigorous Chinese laws and even the death penalty for violation. The third was the downright compulsion of China to open her ports to the introduction of opium from India. These facts seem incredible, and yet each is supported by the clearest and most positive proof.

The beginning of the trade in opium with China was smuggling. The continuance was a war. The end was China's being compelled to admit the curse into open ports, to deal delirium and death throughout the empire. It must be admitted that the English government in Calcutta declared the illicit character of the trade in opium with China. Here is what the directors said in 1787: "It is beneath the company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more opium being sent to China on the company's account." This sounds well enough. But Warren Hastings went on with his measures, and the company, while now and then issuing strong decrees against the illicit trade, continued to enlarge the cultivation of the poppy at home and the trade in opium abroad.

But Americans are not without blame. The young and growing commercial spirit of the United States reached as far as those eastern seas. The Chinese government published an edict in 1821, in which it gave an account of the recent seizure of the cargoes of one American and three English vessels at Canton for introducing opium in violation of the Chinese laws. One half of the cargoes of the vessels was confiscated as penalty. The Viceroy of Canton, finding that this seizure was a great affliction to merchants, remitted the penalty, but forbade the selling of the cargoes and the carrying away of any tea or rhubarb. Besides, a memorandum of these ships and their merchants was made, and they were prohibited for ever from coming to Canton for trade. *

Here, then, we have the picture of England and the United States combining to force opium upon China.

In 1836 we find the first attempt made by a Chinese official to secure the legal entry of Opium from India into China. Hen Naetse memorialized the Emperor to admit opium under a duty. His plea was that the imperial revenue would be enriched. But a member of the Imperial Council, Choo Tsun, opposed the proposition. The result was a vote of the Emperor's Council in favour of renewing the measures to keep opium out of the country. Violence against the illicit trade was resorted to. The opium ships were driven from Lintin in 1837. The Emperor kept a close watch on his officers and used all possible measures to keep out of the country the opium brought by English ships from India.

The final stage in the relation of the English government to the enforcement of opium upon China was brought about by war. It grew out of the death of a Chinaman in a quarrel with some English and American seamen. The Chinese felt aggrieved and cut off supplies of food. Captain Elliott, of whom Gladstone said in the House of Commons that "he had completely identified himself with the contraband traffic in opium," began the war by firing the first shot. In 1840 a British fleet arrived, under Sir Gordon Bremer. The war continued nearly three years. England conquered, and the treaty of peace which she compelled was based on the following hard conditions: The payment to England of a vast indemnity within three years for meeting the expense of the war, the opening of five ports to British trade, and the ceding of the island of Hong Kong to the British crown, *

The Chinese did all in their power to secure in this treaty the prohibition of the opium traffic. But the English would not consent. They wanted the opium trade to go on as before. The wicked trade promised too much gold to the Indian treasury to be sacrificed. Lord Palmerstone put the matter on new grounds. Instead of demanding that opium be admitted to Chinese ports he said he would leave it as a free will offering from China. "Her Majesty's government makes no demand in regard to this matter, as they have no right to do so." But the argument was unavailing. The Chinese Emperor would not yield Opium, with all the humiliation and weakness of defeat upon China was to be kept out of the country. All through the war opium had been introduced into China and large profit made by the sale. But the Chinese convicted of dealing in the drug, or even using it, were severely punished. In Canton the violators could be seen in gangs of forty or fifty with shackles on their hands and feet. It was, indeed, death for a Chinaman to trade in opium. But the merchants of India, and the government as well, were providing fresh supplies all the time.†

But one more war was needed to throw China open to the opium curse. The pretext soon come. A Chinese vessel had bought of the local British government at Hong Kong the right to carry the British flag. The Chinese officials knew she was a Chinese ship and boarded her as a pirate. The English claimed her as belonging to their country. War broke loose again. The English were again victorious. China was compelled to pay again the costs of a war, and to suffer, in the two wars, the loss of thirty thousand lives. More ports were opened to English trade, and the Chinese government was compelled "by moral suasion, the force of which lay in an irresistible fleet and army, to legalize the importation of opium" England, therefore, on this wise, compelled China to accept her opium, and would not allow more than ten per cent. duty to be charged upon it. Let it be known the wide world over that eight million pounds of opium, or two-thirds of all the opium produced in India, goes to China.

Now, the most remarkable act in this terrible tragedy is yet to come. In the treaty of Tientsin between England and China there was a clause by which, each party should have the right to demand a revision of the commercial clauses. China was grieved over the opium which came from India. She wanted to prohibit the curse. Sir Rutherford Alcock says: "They were insisting and urging by every argument they could adduce the necessity of the British government consenting to the total prohibition of opium."‡ Sir Rutherford said afterward, that had China even then declined to admit opium she would have been compelled to fight England.

The relation of the culture of the poppy in India to the happiness of the people is very close. The temptation is to plant the herb, for the profit from it is far greater than from any cereal. The cultivation of the poppy in Malwa results in from three to seven times the profit derived from wheat and other cereals, and sometimes from twelve to twenty times as much. The constant tendency is to put a larger acreage in the cultivation of the poppy. Now and then large tracts of country are visited with great famines. Experience has proven that in these very districts the poppy is most cultivated. Not enough cereals are cultivated to supply the people with food, when any great freshet, drought, or other calamity befalls the people. Behar the very home of the poppy culture, for example, was visited by three great famines in eight years.

In 1883 the area of territory devoted to the culture of the poppy in Bengal was eight hundred and seventy six-thousand, four hundred and fifty-four acres. Any one can cultivate it who wishes, but the government, having still the monopoly is the only purchaser. The native gets about three shillings and sixpence per pound. But the government must take its profit, and so it sells it at about eleven shillings per pound.* The profit, therefore, instead of going into the laborers' hand, goes into the treasury of Christian India.

Where is the Englishman who will begin the crusade against the crime of his country in being the patron of the culture of the poppy? It cannot be that this great wrong is to remain much longer undisputed. He who will begin a popular movement against it in England and will keep at it, will achieve a victory beyond that of Trafalgar and Waterloo. His name would take its place beside that of Clarkson, Wilberforce, Howard and Florence Nightingale.

* Niles' Register, Dec. 21, 1822.

* The Poppy Plague, 75 ff

† The Poppy Plague, pp. 77, 78.

‡ Report, East India Finance, 1881, Nos. 5870, 5865.

* Encyclop. Brit. Vol. XVII, p. 787 ff.

## "AND POUR CONTEMPT ON ALL MY PRIDE."

THE life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take for instance:

Pride of *birth and rank.*—"Is not this the carpenter's son?"

Pride of *wealth.*—"The Son of Man hath not where to lay His head."

Pride of *respectability.*—"Can any good thing come out of Nazareth?" "He shall be called a Nazarene."

Pride of *personal appearance.*—"He hath no form nor comeliness."

Pride of *reputation.*—"Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners!"

Pride of *independence.*—"Many others, who ministered to Him of their substance."

Pride of *learning.*—"How knoweth this man letters, having never learned?"

Pride of *superiority.*—"I am among you as He that serveth." "He humbled Himself-" "Made a curse for us."

Pride of *success.*—"He came unto His own, and His own received Him not." "Neither did His brethren believe on Him." "He was despised and rejected of men."

Pride of *self-reliance.*—"He went down to Nazareth, and was subject unto them."

Pride of *ability.*—"I can, of mine own self, do nothing."

Pride of *self-will.*—"I seek not mine own will, but the will of Him that sent me."

Pride of *intellect.*—"As my Father hath taught me, I speak these things."

Pride of *bigotry.*—"Forbid him not; for he that is not against us is on our part."

Pride of *resentment.*—"Father, forgive them; for they know not what they do." "Friend, wherefore art thou come?"

Pride of *reserve.*—"My soul is exceeding sorrowful even unto death. Tarry ye here and watch with Me." "The Son of man must suffer many things, and be rejected."

Pride of *sanctity.*—"This man receiveth sinners, and eateth with them.—(*Indian Witness.*)

# Miscellany.

—Declaration of the Capucin Monk, Antonio da Seragno: "I wish it to be understood that I do not hereby enter into any polemical or religious argument,— *that* I intend doing in the future; but I simply desire to state publicly the reasons and motives which have led me to embrace the true Gospel, the real and pure religion of Jesus Christ: (*a*) Considering that the Church of Rome has degenerated in respect to doctrine, weakening the same by a succession of dogmas which either are not contained in the Bible at all, or evidently are absolutely contrary to its spirit, such as auricular confession, transubstantiation, purgatory, indulgences, the immaculate conception, Papal infallibility, etc., etc.; (*b*) considering that the Church of Rome has degenerated with regard to discipline, and also has subverted the order of election established and practised by the apostles, and scrupulously followed by the fathers and the faithful of the earliest ages of the Church, through the functions assumed by the hierarchy, and likewise through imposing on Christians obligations which the Apostle Paul in his letters severely condemned, such as abstaining from meats which God has created, etc. (1 Tim. iv. 5)." Then follow other reasons, in which reference is made to the superstitions of Romanism, the sacrifice of the mass, the opposition of the Church of Rome to the "real welfare of our beloved country," and the Jesuitical conspiracy to bring about its ruin. The ex-Padre then adds: "I have now determined no longer to turn a deaf ear to the pleadings of truth and conscience, and have resolved to cast away, at once and for ever, the mask of hypocrisy against which, night and day my conscience has energetically and unceasingly protested. I am willing and anxious publicly to declare what I am and what I desire to be; that is, a free and unfettered citizen, a defender and propagator of the Gospel of our Lord and Saviour Jesus Christ; to do all that in me lies for the increase and building up of the true Church of God in Italy, and in the world at large; and perfecting as best I may the glorious work already begun and day by day advancing in the heart of the Italian nation—viz., the resurrection of Italy, one and united. Whilst I hereby declare the reasons which have prompted me to take the steps which I have taken, let all understand that no worldly motives have influenced me in this matter, but only, and I wish it to be understood emphatically, the grace and favour of our Lord Jesus Christ, in whom alone I trust and to whom alone I look for that strength which I need, and shall always need, to enable me to carry out my holy purpose—a purpose, as far as I am concerned, decisive, aggressive, and irrevocable. O Lord, holy and omnipetent, who dwellest in the heavens, though unerring Searcher of the reins and the heart, Thou knowest that I have left my former associates in that religion in which I was brought up—monks, priests, and laymen—without any feelings of hate or ill-will, or contempt, but simply and solely because I would be wholly Thine, and follow implicilty Thy will, receiving all and everything form Thee, the giver of every perfect gift. I desire of Thee, above all things, that through the preaching of Thy pure Gospel, and from fervent love to Thy only Son Jesus Christ whom I love, and desire to love and serve more and more day by day, even to the end o my life on earth, that they may be saved by Him and through Him, and made meet for the inheritance of the saints in light. Amen and Amen."

—*As to the law of Christian liberty or expediency.* "There are two sides to Christian liberty—the liberty to do, and the liberty not to do; the liberty to use, and the liberty to let alone. Yet, singularly enough, many a man seems to think that the only way in which he can truly show his Christian liberty is by self-indulgence within the limits of that liberty, rather than by self-denial within those limits. The apostle Paul stood firmly for Christian liberty in matters of meats and drinks and observances of times and seasons, and he insisted that no disciple of Christ had a right to judge his brother in any one of these things. But having pressed vigorously the *rights* of a Christian so far, he emphasized with like force the *propriety* of a Christian's denying himself in the sphere of his liberty, whenever it seemed wise for him to do so. "All things are lawful," he said, "but all things are not expedient. All things are awful, but all things edify not. Let no man [in these lawful things] seek his own, but each his neighbour's good." Then he added: "Whether therefore ye eat, or drink, or whatsoever ye do, do all [not merely to your own enjoyment, but] to the glory of God. Give no occasion of stumbling, either to Jews, or to Greeks [to the outside world], or to the Church of God; even as I also please [or seek to please] all men in all things, not seeking mine own profit, but the profit of the many that they may be saved." In other words, when Paul found that his eating, or his drinking, or his doing was liable to be a means of stumbling to his weaker brethren in the Church, or to persons of the outside world whom he would fain win to Christ, then he was ready to exercise his Christian liberty of letting alone those things which were lawful, but which, under the circumstances, were not expedient. The Christian's chief desire should be to know, as a practical question, in what way he can so exercise his liberty as best to avoid giving offence to all who, in the Church or in the world, may be influenced by his words and ways."—Ed. *S. S. Times.*

—A Christian who had had a very joyous experience in a meeting, came to the minister the next day looking very downcast and said, "In your meeting yesterday I was filled with joy, and I thought I should never be sad again; but not it is all gone and I am in the depths. What is the matter with me—has God forsaken me?" "Did you ever pass through a tunnel?" asked the minister. "Certainly I have," replied the man; "but I do not see what that has to do with it." "When you were in the tunnel did you think the sun had been blotted out and existed no longer?" continued the minister. "No, of course I did not," said the man. "I knew the sun was in the sky just the same, although I could not see it just then. But what has that to do with my experience?" "Were you very much depressed awhile you were going through the dark tunnel" "No, I was not; I knew I should get out into the light again soon." "And did you get out?" asked the minister. "I am out now;" exclaimed the man joyfully. "I see what you mean. The facts are just the same, no matter how I feel, and I am to rejoice in the facts and not in my feelings. I see! I see!"

Let us then reject the clamorings of our feelings which declare that God's facts are but dreams of the imagination, and let us take our stand without wavering on the unalterable verities of "God's record," receiving His "witness" with at least as much confidence as we accord to the witness of men, and resting our souls absolutely on "that which He hath testified."—*H. W. Smith.*

## TELEGRAPHIC NEWS.

*Rome, January 5th*: His Holiness the Pope celebrated a special mass to-day at St. Peter's for the numerous pilgrims, who have come from all parts of the world to offer their Jubilee congratulations and gifts. About twenty thousand people were assembled, and at the close of the service they gave hearty cheers for the Pope and for King Humbert.

*Pesth, 5th*: M. Tisza, speaking here to-day, said his recent visit to Vienna had given him hopes of a peaceful issue to the threatening aspect of affairs in Europe.

*Berlin, 5th*: The medical advisers attending the Crown Prince of Germany are of opinion that his Royal Highness is suffering from a most severe form of chronic laryngitis, and that the disease is not cancerous.

*London, 6th*: Mr Richard Moss, who sat in Parliament as Conservative Member, 1880-85, has been again elected, by a majority of 515 votes, in the place of Mr. A. L. Tottenham, deceased.

*St. Petersburg, 6th*: His Imperial Majesty the Emperor of Germany has been pleased to confer the Royal Prussian Order of the Black Eagle upon General von Schweintz, the German Ambassador at the Russian Court.—The *Journal de St Petersbourg*, noticing the incident, considers the Emperor's act as a proof of the continuance of the ancient friendship that existed between Germany and Russia.

*Paris, 6th*: In consequence of compromising documents having been brought to light it has been decided to prosecute M. Wilson for carrying on a traffic in decorations.

*Moscow, 7th*: The *Moscow Gazette* in a leading article to-day urges England, with the view of conciliating Russia and to secure the peaceful possession of India not to take any part in the coalition of the Central Powers of Europe.

*St. Petersburg, 7th*: The first series of time-expired Russian guardsmen has been already dismissed to their homes. This is seven weeks before the usual date.

*Berlin, 7th*: The Emperor William is suffering from a severe cold and pains in the abdomen, which keep him confined to the house.

*London, 7th*: Notwithstanding the proclamation forbidding such assemblies, a National demonstration was held yesterday at Dromore, County Down. The meeting passed off peaceably.

*London, 8th*: The sentence of two months' imprisonment passed on Mr. Wilfrid Blunt, for being present and presiding at the meeting of the English Home Rule Union at Woodford in October last, has been confirmed on appeal, and he was conveyed to Galway yesterday.—On his arrival there was found to be a large crowd assembled at the station, and a considerable amount of riotous conduct took place. The Police were at last obliged to charge the crowd and several persons received injuries.

*St. Petersburg, 9th*: Two more divisions of Russian troops are being sent to the Western Frontier.

*Berlin, 9th*: The Official Bulletin regarding the Emperor William's health states that his Majesty still continues to be affected by his cold, and that further care is considered necessary.

*London, 9th*: Mr. W. J. Lane, Member for East Cork, has been arrested at Cork for inciting the malcontents to intimidate the law-abiding people.—Intelligence has been received that the Clan Line Steamer *Clan Ogilvie*, Captain Miller, which left Bombay for Marseilles on the 18th December, has been wrecked in the Straits of Bonifacio (between Corsica and Sardinia)—The passengers and crew were saved

*Rome, 9th*. To-day being the tenth anniversary of the death of King Victor Emmanuel, the people commemorated the occasion by attending at the Pantheon, where the remains of the King were interred, when a most imposing ceremony took place.—This is construed as the reply of the Italians to the recent display made in connection with the Jubilee of the Pope.

*Washington, 9th*: The Anglo-American Fisheries Commission has resumed its sittings.

*Portsmouth, 9th*: H. M. S. Indian troopship

*Serapis*, with the eighth batch of reliefs for India, left to-day and is due in Bombay on 7th February.

*Paris*, 10*th*: The French Legislative Chambers have been re-opened.—M. Floquet has been re-elected President.—A Nihilist plot to assassinate the Czar has been discovered here, and a great many arrests have been made. Several military officers are implicated in the conspiracy.—In consequence of the design upon his life, the Czar has abandoned his projected visit to St. Petersburg, where he purposed making some stay, and will remain at Gatschina instead.

*Suez*, 10*th*: The s. s. *Lancaster*, outward bound, Liverpool to Bombay, has gone ashore on Shabaly Reef, and is reported as leaking badly.

*Berlin*, 1 *th*: The *National Zeitung* states that steps will shortly be taken by the Powers to remove Prince Ferdinand from the Throne of Bulgaria.

*St. Petersburg*, 10*th*: The Russian Budget for 1888 has just been published. The Finance Minister proposes to effect reductions in expenditure to the extent of eight millions of Roubles, chiefly in the War and Marine Departments.

*London*, 10*th*: The Hon'ble Sir Alfred Comyns Lyall, K. C. B., C. I. E., late Lieutenant-Governor, North-West provinces, has been appointed to the seat at the Council of the Secretary of State for India rendered vacant by the death of Sir Robert Montgomery. —Mr. Timothy Harrington member for the Harbour Division, Dublin, and Secretary to the Irish National League, who, with his brother Edward, was arrested on 2nd December, on a charge of publishing reports of meetings of the League, has been sentenced to six week's imprisonment, but has been released on bail pending the result of an appeal against the sentence.—Serious rioting has taken place near Stornoway, the Crofters having come into collision with the Police. It was found necessary to send a body of Marines and sailors to the assistance of the constabulary. Several persons received severe injuries. Eleven of the rioters were arrested.

*Berlin*, 11*th*: The official reports on the state of the Emperor of Germany says that his Majesty's health is gradually improving, but that he suffers a good deal from disturbed sleep.

*London*, 12*th*: The *Times* publishes a telegram from its correspondent at Constantinople stating that the Porte, in compliance with the request of the Powers, has agreed to call upon Prince Ferdinand to resign the throne of Bulgaria.—LATER.—The report of the *Times*' Constantinople correspondent regarding the Porte and Bulgaria is denied.—Lord Salisbury visited Liverpool yesterday and was accorded most splendid reception.—His Lordship made a telling speech in reply to Mr. Gladstone's recent utterances, and said, that the Union of England and Ireland was a necessity for both countries.—He also strongly questioned the fiscal policy initiated by Mr. Gladstone, though at the same time he thought it would be unwise to disturb it.—The Right Hon. J. G. Gibson, Q.C., M.P., Attorney-General for Ireland, has been appointed to the Bench of Irish Judges.- During the past three days a dense fog has enveloped England and France Numerous fatal accidents have occurred, and business on the London markets has been partially stopped.

## A REMARKABLE CASE

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns :—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F W Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look ; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated ; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing

These things had troubled Mr Richold a long time. and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the-Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better ; his food distressed him less ; the symptoms we have named abated ; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the-Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev C J Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

## PASSENGERS ARRIVED

Per P. and O. Str. *Assam*, 10 :

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For Aden—G F Johnson.

# Domestic Occurrences.

## BIRTH.

BRUERE.—January 8th, 1888, at Bombay, the wife of Rev. W. W. Bruere, Methodist Episcopal Mission, of a daughter.

## MARRIAGE.

PHAYRE—BAYLY—Dec 20, at Cranley-gardens, Major R Phayre, Princess of Wales's Own Regt., son of Lieut-Gen Sir Robert Phayre, K. C. B., to Anne Bayly, daughter of the late John J. L. Bayly, Esq., of Alderley, Gloucestershire.

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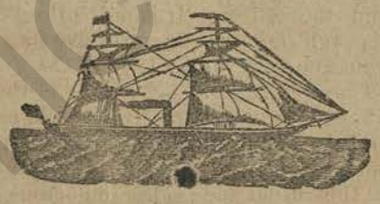

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This syrup enriches the blood, and stregthens and restores all the vital energies. Phosphate of Lime is the substance most necessary to our existence, and is indispensable for the formation of the bony and muscular system. When the body lacks the proper amount of Phosphate of Lime, it gradually wastes away, and as soon as such symptoms are observed, Dusart's Syrup (which is the natural restorer) should at once be taken.

Dusart's Syrup is of inestimable benefit to Convalescents, Old or Weakly People; and Rickety Children find in it the calcareous elements required for the solidification of the bones.

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RECOMMENDED BY

*Dr. A. VELKAR.*

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# BOMBAY TRACT AND BOOK SOCIETY.

## THE BOMBAY CHRISTIAN ALMANACK FOR 1888.

The exterior of the Almanack is more attractive than ever. The design for the wrapper, specially executed for the work by a local artist, and giving the publication a distinctively Indian character was engraved in London at considerable expense, but even greater pains have been bestowed on the contents; the arrangement has been entirely re-cast, and much useful information, of a general character, has been added for the first time. The contents include :—

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Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following.

# OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns. As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

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